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CIRCULAR LETTER

OF THE BOSTON BAPTIST ASSOCIATION.

Agreeably to the request of this body, which held its late interesting session in Roxbury, Sept. 21 and 22, we very cheerfully insert the following valuable Letter, written by Professor Chase, of the Newton Institution.

THE DUTY OF GIVING CHRISTIAN INSTRUCTION TO CHILDREN.

Dear Brethren,

It is not to a novel subject, but to one which, nevertheless, must always possess a fresh and touching interest that we now solicit your attention, **THE DUTY OF GIVING CHRISTIAN INSTRUCTION TO CHILDREN.**

This duty is, in the first place, the dictate of reason and affection.

Reason requires that the ignorant be instructed. And the more important the knowledge, the stronger is the argument, for its being communicated. And the greater our affection for the persons needing instruction, the more intense is our desire to have them instructed. Who does not pronounce it suitable that children be taught those things which may be useful to them in the present life? And who that loves his children does not desire to have them taught? Now we take it for granted, that the knowledge of the Christian religion is more valuable than the knowledge of any other subject; for it fills the mind with the brightest conceptions of purity and benevolence; and it is connected with what has the promise of the life that now is, and of that which is to come. It is, then, most manifestly and most emphatically, the dictate of reason and affection, that christian instruction be given to children.

Besides, *this duty is clearly implied in the general direction to make the gospel known.*

In the command of our Saviour, *Preach the gospel to every creature*, it is clear that he would have Christian instruction given to all who are capable of being instructed. The common sense of every man understands the direction as having reference to moral agents only, and to all moral agents belonging to the human family. The gospel is to be preached to all; and we are to encourage its ministers to go forth to instruct the most distant nations. Surely then, our own children are not to be neglected; but as soon as they can understand, they are to be taught the simple and affecting story of our redemption, the first principles of the oracles of God.

But further, *the duty of giving Christian instruction to children is expressly enjoined.*

The sacred scriptures exhibit this duty in the most direct and positive manner : *Provoke not your children to wrath*, says an Apostle, *but bring them up in the nurture and admonition of the Lord.** *Nurture* is the more general term, in dictating the education or training up of children, which, we know, comprehends instruction and example, rewards and punishments, and whatever may be necessary in this work. *Admonition*, as here used, directs our attention particularly to the mind of the child, as that with which we have especially to do; and we are here taught that this nurture and admonition, or instilling into the mind, must be conformable to the spirit and instructions of our Lord.

So clear and prominent is the duty. It is the manifest dictate of reason and affection; it is implied in the general direction to make the gospel known; and it is expressly enjoined. It rests, therefore, on an immovable foundation; and we need no other.

In view of these considerations, it is to be hoped that we shall all feel the force of the obligations that rest upon us. But it may be useful to mention some additional considerations by which also we should be urged to the performance of this duty.

Consider the susceptibility of the mind in childhood.

This has always been proverbial. In childhood the mind has not the prejudices with which it is likely to be filled at a later period. It is more candid; and the impressions which it then receives are the most likely to be permanent. The evil propensity has not become strengthened by long habits of thinking and acting in an unworthy and unchristian manner. The child exhibits a frankness, and deference, and docility, the most encouraging. And we know that if his mind be not early imbued with correct sentiments, it will be with false and pernicious ones.

Consider the effect on the community.

Children will be either blessings or curses to their parents and to the community. Think of a child brought up in the nurture and admonition of the Lord. You may hope to see him dutiful to his parents, their delight and their glory. Follow him through the periods of youth and of manhood. What a salutary influence he exerts on all his companions! and what a profusion of benefits does he scatter around him, in whatever sphere he may move. 'Train up a child in the way he should go; and when he is old, he will not depart from it.'†

But, on the other hand, think of the unhappy child that has not received Christian instruction. What can you expect but that he will be *the grief of his mother*? Destitute of Christian principle, he will be the easy victim of temptation. He corrupts the principles and habits of others. Or, if he does not absolutely become a pest in society, he at least fails of doing that amount of good which he might have been the honored instrument of accomplishing. Should he, at mature age, through the riches of divine grace, become truly religious, how will he deplore that in childhood his Christian education was neglected, and that from a child he had *not* known the holy scriptures.

In thirty or forty years, the dearest interests of the community will be in the hands of those who are now children. How important that we do what we can to cause that the generation which shall arise, may be a generation to praise the Lord, and to diffuse throughout all the walks of life a pure and happy influence.

Consider the consequences beyond the grave.

* Eph. vi. 4. † Prov. xxii. 6.

If a child be brought up in the nurture and admonition of the Lord, there is reason to trust not only that this Christian instruction will have a good influence upon him in the present life, but also that it will be so blessed as to make him 'wise unto salvation through faith which is in Christ Jesus.*' But if a child grow up in ignorance and contempt of Christian truth and duty, there is an alarming probability not only that he will be worse than useless in this life, but also that he will die in his sins, and fall under that solemn declaration of the Saviour, *Whither I go, ye cannot come*†.

Most of those in a Christian land who have given evidence of having become truly pious, we have reason to believe, had some truths of the gospel deeply impressed on their minds at an early age. The seed of divine truth sown in the tender mind, may lie buried long, but we may hope it will not be lost.

Yes, for this we may hope and pray. How often has the recollection of truths, affectionately inculcated in childhood, been brought afresh to the mind at a later period, with an overwhelming power. The tongue of the faithful parent may now be silent in the grave; and the eye that once beamed on the child with parental and Christian love, may now be seen no more; but the instruction, and the patience and tender solicitude with which it was imparted, fill the soul of the hitherto careless wanderer with deep emotion, and become the most prominent among the means of his conversion to God.

In this view of the matter, there is, certainly, great encouragement; but there is still greater, in another view which we are permitted to take. As connected with the truly Christian instruction of our children, we may hope, and we should hope, for their early conversion—for their being brought even in early childhood to a saving acquaintance with religion, to repentance towards God and faith towards our Lord Jesus Christ. Why should we not? The gospel is remarkable for its simplicity. A child may understand it. Many a young child has understood it, so far as its first principles are concerned, and has felt its heavenly power, and given ample evidence of being truly regenerate.

In the time of our Saviour, there were such children. And it is not improbable that he selected one of these, when he rebuked the ambitious contention of his disciples. On this occasion, according to the record of Matthew, 'Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name, receiveth me.†' In Luke, this last declaration is expressed thus: 'Whosoever shall receive *this child* in my name, receiveth me.‡' And Matthew immediately adds the words of the Saviour, 'But whoso shall offend, or cause to sin, *one of these little ones that believe in me*, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.'

On another occasion there were brought unto *our Lord* little children that he should put his hands on them and pray: And the disciples rebuked them. But Jesus said, Suffer the little children, and forbid them not to come unto me, for of such is the kingdom of heaven||—Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.¶

* 2 Tim. iii. 15. † John viii. 21, 22. ‡ Matt. xviii. 2—5. § Luke ix. 48.
|| Matt. xix. 13, 14. ¶ Mark x. 15.

In these passages and the parallel ones, the original words rendered child, little ones, little children, and infants, may indicate children of such an age as to be capable of receiving religious instruction. This every one acquainted with the Greek must know; and it has been abundantly shown by the ablest interpreters. Even the word which at first sight would here seem to be the most unfavorable to this representation, (the word in Luke rendered *infants*,) is the very word which the apostle Paul uses when he says to Timothy, 'From a child thou hast known the holy scriptures.'

If on these occasions of teaching humility to his disciples our Lord directed their attention to children on account merely of the simplicity and meekness which belong, in a remarkable degree, to children generally, his teaching was beautiful and impressive; and if he directed their attention to children who besides possessing these qualities in common with other children, had received the truth in the love of it, his teaching was, certainly, still more beautiful and impressive.

That there were such children in his time is evident from the 21st chapter of Matthew,* where it is stated: 'When the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David, they were displeased, and said unto him, Hearst thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouths of babes and sucklings thou hast perfected praise?'

This is a quotation from the eighth Psalm; and, it being poetry, it is somewhat hyperbolical, according to the poetic manner; but the idea intended to be exhibited is perfectly manifest, namely, that God is pleased when young children feel his love, and utter his praise.

Instances of early piety have occurred in almost every age of the world; and they are not rare in our own country at the present time. Within the circle of our own observation, and particularly in those places where special attention has been paid to the subject of religion, many a striking and lovely example of this kind has presented itself; and we have been most happily taught the force of the passage which has just been repeated, *Out of the mouths of babes and sucklings thou hast perfected praise*. Indeed, there is abundant proof that genuine conversions may occur, and that they have occurred, at a very early period.

Why, then, we ask again, why should we not hope, and labor, and pray for such a blessing in respect to our own children? And who can refuse thus to exert himself, when he thinks of the consequences which may ensue beyond the grave?

Consider *the uncertainty of life*.

There is uncertainty in respect to our *own* lives. Soon our children may be called to weep over our lifeless remains, and be left amidst the dangers of an ensnaring and sinful world. Ah! how can we answer for it, if we neglect the precious opportunities which we now enjoy for bringing them up in the nurture and admonition of the Lord?

There is uncertainty in respect to *their* lives. How often does the loveliest blossom droop and fade away before our eyes! Shall we not do without delay what God himself has commanded us to do, in order that each, whenever removed, may be transplanted to his own garden on high?

We must remember, that dear and lovely as our children may be, they need to be regenerated and saved through Jesus Christ; that *all have sinned*, more

* Verses 15, 16.

or less, as they have become moral agents ; and that, just so far as they are sinners, they need to repent, and to receive forgiveness through a childlike reliance on our condescending Lord. The time allotted them may be short. Death is almost daily entering some of our families ; and none can tell either how soon, or how suddenly, any one of the dear children committed to our care may be torn away. Now is the precious opportunity of instructing their tender minds, and pointing them to the Lamb of God. The opportunity may soon be gone. How bitter must then be the remembrance of having neglected our duty ! How sweet the consolation of having faithfully performed it !

Christian instruction, as we have seen, must not only be given to children ; but it must also be given *in an affectionate and engaging manner*.

‘Provoke not,’ says the apostle, ‘provoke not your children to wrath.’ This is, indeed, a general direction ; and it is a most important admonition in respect to all our intercourse with children ; but it applies, with peculiar force, to our efforts for their spiritual and eternal benefit. It teaches us to guard against a repulsive austerity and moroseness, and to let our whole manner of communicating instruction and admonition be the manifest dictate of love.

While we present unadulterated Christian truth, we must endeavor to present it so affectionately as, if possible, to disarm the enmity of the natural heart. And we must let our little listeners clearly perceive not only that *we* love them, but that *God* loves them, and requires of them only what is necessary to their highest happiness. We must show them that it is *the way of transgressors that is hard* ; but that ‘the ways of wisdom are ways of pleasantness, and all her paths are peace.’

We must do our utmost to excite and keep up in the tender mind, a cheerful attention to the various things involved in a religious education. This is evident from a parallel passage, in the epistle to the Colossians,* where the apostle says expressly, Provoke not your children to anger, *lest they be discouraged*. Clearly, then, we must, according to the circumstances in which we are placed, take those measures which are the best adapted to encourage our children in all that is right and useful, and especially in receiving Christian instruction.

The duty of giving such instruction is directly and explicitly enjoined upon parents ; and they cannot be exonerated from performing it, so far as it may be in their power. Parents, it is most obvious, have peculiar advantages for influencing the minds of their children. And who that has the heart of a parent, does not ardently desire to be qualified for performing, in the happiest manner, so endearing and responsible a work ? Who that has the heart of a parent, does not hear a voice from heaven, saying, ‘These words . . . shall be in thine heart ; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.’†

But while parents cannot be released from the obligation, to bring up their children in the nurture and admonition of the Lord, they may find that one of the best means of doing this, is to employ the aid of others. It may greatly contribute to the attainment of the grand object, and yet leave much for parents themselves to perform. It may, in our circumstances, possess various manifest advantages. And it may be admirably adapted to encourage our children, and

* iii. 21. † Deut. vi. 6, 7.

to extend to the children of others the same benefits which we would confer upon our own. Whenever this is the case, it is most obvious that the aid of others should be sought. And all must admit that this is now pre-eminently the case with respect to the aid which is found in the *Lord's-day school*. If any man doubt it, let him be more fully informed on the subject. If he still doubt it, let him nevertheless see to it, that he himself neglect not the duty *expressly* enjoined in the scriptures. Let him think on the value of religious instruction to his own children; let him think on its value to the children of his neighbors; let him bear them on his heart in prayer to God; and we may hope that his doubts will soon pass away.

We, dear brethren, are fully persuaded in our own minds. We see how happily the idea of Christian instruction in the family, and in the *Lord's-day school*, accords with all that we as Baptists believe to be the mind of Christ. Let us convince our erring brethren of other Denominations, that his disciples can feel the force of the divine command, *Bring up your children in the nurture and admonition of Lord*, without performing a ceremony that has not been commanded, and that would displace and annihilate a ceremony that has been commanded,—the solemn act of the believer's being baptized upon the profession of his faith in Him who died for him and rose again.

At no former period have our churches felt a deeper interest in *Lord's-day schools* and Bible classes; and it will be seen by our Minutes, that we are bringing increased attention to these methods of doing good into a close and encouraging connexion with this Association, without departing at all from its original principles, or embarrassing its proceedings.

On the subject of which we have been treating, as well as in all other truly Christian enterprises, it surely becomes us as a Denomination, to be among the foremost of those who exhibit and exemplify 'Encouragements to Religious Effort.*' Let us thank God, and take courage, in view of what has already been accomplished for the rising generation, and in view of the indications which we are permitted to behold, that a brighter day is dawning upon the world.

In the course of the year past, a divine blessing has attended the ordinary and the extraordinary means of grace enjoyed in the churches. Multitudes have been converted to God. But amidst the various efforts that have been so signally honored, the duty of giving Christian instruction to children, still holds a prominent place. It must not, and it cannot be forgotten; for it possesses an enduring importance which no event has diminished, and which no language can adequately express.

We have seen on what a deep and broad foundation this duty rests: It is the manifest dictate of reason and affection; it is implied in the general direction to make the gospel known; and it is expressly enjoined. We have glanced at some of the other considerations by which the duty is urged upon us;—the susceptibility of the mind in childhood; the effect on the community; the consequences beyond the grave; and the uncertainty of life,—of our own lives, and of the lives of our children. And we have seen that this duty must be performed in the most affectionate and engaging manner; that, accordingly, and as one means of attaining the grand object, the aid of the *Lord's-day school* should be employed for our own children, and for the children of others, and yet that we who are parents

* See President Wayland's sermon before the American Sunday School Union, at Philadelphia, May, 1830.

should remember we ourselves still have much to perform.* Here is ample scope for the efforts of teachers and of parents. Here is a great and most blessed work to be done; and it may well call forth the unwearied attention of Pastors and churches, and of all that can render assistance. Momentous responsibilities rest upon us all. On every side, we see the dear young immortals intrusted to our care. Shall they be formed for usefulness, and glory, and bliss? Or shall they be neglected, and ruined for time and for eternity? O may we abound in prayer to God for them and for ourselves. *Let thy work appear unto thy servants, and thy glory unto their children, and let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.*

Praying thus, Brethren, we proceed with new courage; we bid you God speed; and continue, as ever, yours in faith and love.

Erratum.—Page 328, 4th line from top, for *in dictating*, read *indicating*.

A VISION OF THE LATTER DAYS.

Micah iv. 1—4.

It shall come to pass in the latter days,
 The mount of the Temple of Jehovah
 Shall be placed on the summit of the mountains;
 And it shall be elevated above the hills.
 And all people shall flow unto it.
 And many nations shall go and say,
 Come, let us go up to the mount of Jehovah;
 To the Temple of the God of Jacob.
 For he will teach us of his ways,
 And we will walk in his paths.
 From Zion shall go forth the law,
 The word of Jehovah from Jerusalem.
 And he shall judge between many peoples;
 He shall rebuke strong and distant nations.
 They shall beat their swords into plough-shares;
 And their spears into pruning-knives.
 Nation shall not lift up sword against nation;
 Neither shall they learn war any more.
 And every man shall set under his vine,
 And under his fig-tree—and none shall harm.
 The mouth of Jehovah of Hosts hath spoken it.

This is the representation of a period which was unfolded to the favored vision of several of the Hebrew prophets. Its language, images and style are those of poetry; and the whole description deserves to be considered as one of poetry's purest and loftiest inspirations. But poetry has meaning, and is often employed to ex-

* See, in the American Baptist Magazine, for Aug. 1831, some important considerations on this subject, in an Address, by Professor Ripley, of the Newton Theological Institution.

press the strongest and sublimest meaning, when all other expedients fail. It can, better than any other method of writing, convey to the mind 'thoughts that breathe, and words that burn,' and clothe them with attributes of irresistible power and beauty.

Such effect it gives to the passage under consideration. Destroy its bold and animated figures, and the beauties of the sentiment would escape us; the vividness and strength of the impression would be gone: but as it is, we have the event of the prediction delineated with the glowings of a most lively fancy, and the effect upon our minds is energetic and complete. The prophet portrays what he sees, and so graphically does he transfer the image of his thoughts, that his readers can scarcely fail of receiving the same impression.

The phrase in the first line, *בְּאַחֲרֵי הַיָּמִים* translated latter days, often refers, agreeably to the usage of the prophets, to the times of the Messiah. Such we must certainly understand to be its meaning here. It designates, however, no precise point of time in which the prophecy is to be fulfilled, but the whole extended reign of Christianity upon earth; its steady and unbroken progress to universality and perfection. The full accomplishment of the prediction can take place only when the principles of the gospel shall be fully developed and universally loved.

The next distinct enunciation contains that form of parallelism so common in Hebrew poetry, by which the same sentiment is repeated in different terms:

The mount of the Temple of Jehovah
Shall be placed on the summit of the mountains,
And it shall be elevated above the hills.

No figure can be bolder or more beautiful. In order to have a just idea of it, we should transport ourselves, in imagination, to Palestine, and place before our eyes the object from which it is drawn—the Jewish temple. This temple was the glory of that nation, and the admiration of the world. The whole appearance of the edifice was one of incomparable splendour and magnificence; and when viewed from a position below, must have been overwhelming. This object of itself, then, would seem to possess sublimity enough for the most elevated imagination, especially if we connect with it the scene to which allusion is made in what immediately follows:

And all people shall flow unto it.
And many nations shall go and say,
Come, let us go up to the mount of Jehovah;
To the Temple of the God of Jacob.
For he will teach us of his ways,
And we will walk in his paths.

The allusion is to the practice of the Jews, who went up to this commanding elevation at stated intervals to offer their devotions. Let us for a moment fancy the scene before us: The gorgeous temple raised above every surrounding object, and reflecting from

its sheets of gold, and precious stones, the sun in forms of brilliancy that might rival its own—every pathway on the mountain thronged with happy worshippers—and the thrilling tones of their music as they ascend, in solemn procession—and we can hardly ask for any thing more grand or impressive. And yet mark how the imagination of the prophet dilates on this sublime imagery; and what an inexpressible grandeur he makes his subject to possess, as he rises upward on the wings of his inspiration. He glances his eye into coming time, and, wrapt in transport, gazes on the blissful prospect that there opens upon him. Then, with the picture of the temple and its worship full on his thoughts, he raises by his description, the mountain on which that temple stands, above all other mountains, and establishes it upon their loftiest summit, the most conspicuous object of attraction and delight to the whole earth. The coloring is altogether so vivid and striking, that we are insensibly borne along with him, and led to contemplate with a similar emotion the same delightful scenes. Our eyes are caught upward to the same heavenly eminence; we see the innumerable crowds of worshippers flocking to the same common and exalted shrine; we hear their happy greetings and holy converse; we behold earth a scene of unbroken beauty and peace, and blending most delightfully with heaven. The whole description is one of unparalleled elegance and magnificence, and after all we can say in its praise, we are still left with feelings too full for utterance.

This single specimen, we may remark in passing, is enough to show that for elevation of thought and grandeur of imagery, the inspired poets are unrivalled; and it utters a severe rebuke upon those who look upon that art as unworthy a pious mind, on which God himself has so strikingly set his seal, and oftentimes chosen as the fittest channel for conveying to the world a knowledge of his truth.

Some have supposed that this prediction was partially, at least, literal—that the temple service was to be re-established, and that all nations were to come and worship at Jerusalem. But such a view of the passage scarcely needs a refutation. It is a description of the spiritual worship of God, which will at last universally prevail. To express this, the prophet uses a figure almost necessarily borrowed from what would be intelligible to the Jews. Like the imagery of all the Hebrew poets, it was familiar, and therefore, though sublime and striking, easily understood. They drew from nature, from real life, and from their institutions, whatever could give beauty to sentiment, and force to illustration, and so interwove these allusions with their most sacred observances, that they could not fail of producing the happiest effect. All that was beautiful and sublime in nature; all that was peculiar in their climate and scenery; all that was grand and magnificent in their national victories; or tender and beautiful in their pastoral life; all that was a subject of grateful or admonitory remembrance in their history, or holy and revered in their religion, was made subservient to this important purpose. So here, the allusion is to the temple and its service, an object constantly before their eyes, and constantly in

their thoughts, and hence peculiarly fitted to strike the imagination. No one, acquainted with these facts, can scarcely be thought to give to this passage a literal interpretation. Such an admission, besides being contrary to the general usage of the inspired writers, would involve the greatest absurdity.

A principle of interpretation thus here arises, which cannot be too much regarded. We first determine that a passage cannot have a literal meaning, because it would be inconsistent with well-known facts and common usage; and then we conclude that its images are employed as its drapery, merely for the purpose of giving it ornament and effect. This is the decision of sober, enlightened common sense.

The next declaration—

From Zion shall go forth the law,
The word of Jehovah from Jerusalem—

received its fulfilment strictly at the time the gospel was first promulgated. From Jerusalem the apostles actually went forth, agreeably to the divine commission of their Lord, to preach the gospel to every creature; and thus it became the radiating point of light and truth to all the surrounding nations.

The prophet proceeds :

He shall judge between many peoples.
He shall rebuke strong and distant nations:

that is, when this happy state of things shall be effected, God himself shall be the arbiter of all national disputes. Hitherto, nations have settled their controversies among themselves, and the consequence has been that they have been settled with tears and blood. But then, all their differences will be referred to God, and will be adjusted by those rules of equity and mutual kindness which are enjoined by the gospel. The result will be universal peace; a condition which is represented by another lively and pertinent figure.

They shall beat their swords into plough-shares,
Their spears into pruning-knives.
Nation shall not lift up sword against nation,
Neither shall they learn war any more,
And every man shall sit under his vine,
And under his fig-tree; and none shall harm.
The mouth of Jehovah of Hosts hath spoken it.

Such is the beautiful description of this happy and blissful period. One might almost think it were a dream of the imagination; the creation of a strong poetic fancy. We, who are accustomed to notice the propensity of mankind to low-born and grovelling pursuits, can hardly be made to believe that they will ever breathe so holy an atmosphere, and dwell amid so pure a light. But yes, it is blissful reality. "Holiness to the Lord," is yet to be written on the most common household utensils, and his glory is to fill the earth. All the dark, deep shadows that now invest us will disap-

pear, and the turmoil of strife will be hushed into a placid and ever-during tranquillity.

"The mouth of Jehovah of Hosts hath spoken it."

Here we ground our hopes, and feel the utmost confidence that they are of the calmest and most unimpassioned nature. They are founded on evidences which the most suspecting mind can appreciate, and which the most determined infidelity can never shake.

We love to look forward to visions of such intense glory. We rejoice to know that our belief of this approaching era rests on so immovable a basis. The emotion it causes is soothing and delightful. We exult in the prospect, and would ever live with reference to it; and as we toil unweariedly on in our labors of piety and love, we will incessantly pray that Heaven may speed it onward.

EDWARDS' NARRATIVE OF REVIVALS.

A Faithful Narrative of the surprising Work of God in the Conversion of many hundred Souls in Northampton, and the neighboring Towns and Villages of New Hampshire, in New England: In a Letter to the Rev. Dr. Colman, at that time Pastor of Brattle-Street Church, Boston. By PRESIDENT EDWARDS. Revised from the Boston Edition of 1738. Boston: James Loring, 132 Washington-Street. 1831.

The title of this little volume sufficiently explains its nature and object. It was published by Dr. Watts and Dr. Guyse, in London, soon after it was written, accompanied with a recommendatory preface. We welcome its re-publication in this country, and with great pleasure commend it to the favor of the religious community. President Edwards was well qualified from personal piety, an enlarged mind, sound learning, and extensive and accurate observation, to present the most authentic and valuable statements relative to religious revivals. The volume here presented to the public evinces,

1. That revivals of religion are not merely of recent occurrence. Those which existed during the period of President Edwards' ministry were as extensive, considering the state of the country, and as remarkable as any which have been witnessed in the present day. The charge of novelty, therefore, cannot be attached to religious revivals. It may also be remarked, that,

2. A perusal of this volume will aid ministers and christians in judging of the nature of the awakings which exist among them, and the marks of transient affections, and of genuineness in relation to instances of apparent conversion, by noticing what generally was apparent in a work of the Holy Spirit at former times.

3. The sameness in the general characteristics of conversions in all ages and nations, furnishes one pleasing evidence of the reality of experimental religion. This sameness is apparent from com-

paring the exercises of saints recorded in scripture, with the exercises of the pious in succeeding ages; and it is also apparent from comparing President Edwards' statements with what at present exists. Whether persons are aged or young, educated or illiterate, in heathen or christian lands, the Spirit's influence in its general outlines produces similar effects in conviction and conversion, and in the progressive exercises of the christian life.

Dr. Alexander, in the Introductory Essay to the Advice to a young Christian, relates the following incident.

The late eminently pious and learned theologian, the Rev. Dr. Livingston, related to me, not many years before his decease, a pleasant anecdote, which will serve to illustrate the point under consideration; and which I communicate to the public the more willingly, because I do not know that he has left any record of it behind him. While a student at the university of Utrecht, a number of pious persons, from the town and from among the students, were accustomed to meet for free conversation on experimental religion, and for prayer and praise, in a social capacity. On one of these occasions, when the similarity of the exercises of the pious, in all countries and ages, was the subject of conversation, it was remarked by one of the company, that there was then present a representative from each of the four quarters of the world. These were Dr. Livingston from America, a young man from the Cape of Good Hope, in Africa, another student from one of the Dutch possessions in the East Indies, and many natives of Europe of course. It was therefore proposed, that at the next meeting, the three young gentlemen first referred to, together with an eminently pious young nobleman of Holland, should each give a particular narrative of the rise and progress of the work of grace in his own soul. The proposal was universally acceptable; and accordingly a narrative was heard from a native of each of the four quarters of the globe—of their views and feelings, of their trials and temptations, &c. The result was highly gratifying to all present; and I think Dr. Livingston said, that it was generally admitted by those present, that they had never before witnessed so interesting a scene.

A similar gratification attends the perusal of Edwards' narrative of revivals, viewed in unison with the display of grace now apparent in the United States, and evinces the sameness of true religion in every age, being produced by the same Spirit.

The friends of vital godliness will feel pleasure in making known the value of this estimable work.

MISSIONARY REGISTER.

FOR NOVEMBER, 1831.

SUBSCRIPTIONS and donations to the General Convention of the Baptist Denomination in the United States, for Foreign Missions, &c. should be transmitted to Heman Lincoln, Esq. Treasurer, at the Baptist Missionary Rooms, No. 52, Washington-Street, Boston. The communications for the Corresponding Secretary should be directed to the same place.

ENGLISH BAPTIST MISSION.

It is known to most of our readers, that the English Baptist Society does not at present support the establishment at Serampore; Dr. Carey, Dr. Marshman, and others stationed at that place, having, by consent of the Society, taken the independent management of its concerns. The Society's most prominent station is at Calcutta, where their printing press is established, under the care of Rev. William H. Pearce; and Mr. Yates, and other laborers are successfully preaching the gospel.

Various other stations have also been established. At Monghyr, Mr. Leslie is actively employed. Monghyr is a town of Hindostan, with a fort, seated on the right bank of the Ganges, 230 miles N. N. W. of Calcutta, a view of which is exhibited in the frontispiece to the present number.

The following letter from Mr. Leslie is extracted from the London Bap. Miscellany, for August.

Monghyr, Jan. 17, 1831.

When I was at Hadjipore, a new thought struck me: The Saviour, perhaps, would have thought and

acted differently from the way in which I did. He would probably have confined himself to the poor in his ministrations; but I, for once, thought that I would attack the rich. Many of the native princes attend this assembly; and the only way of getting near them was by attending at their tents, sending in books addressed directly to themselves, and awaiting an answer. Accordingly I sallied out two or three mornings, with a number of books under my arm, handed two or three into the tents, and had the pleasure of being sometimes called in for conversation regarding their contents. The most pleasing interview I had, was with a Mahommedan prince—a man who was really very inquisitive and interesting. He gave me a seat by his side, while his attendants stood around with all their insignia of office. After some desultory conversation, regarding myself and objects, he informed me that he had read our New Testament, and that he, with other Mahommedans, was convinced that the Paraclete mentioned in the 16th of John was really Mahommed; and for this reason he was his follower; but he was, nevertheless, willing to hear what I had to say on the subject. I replied, that whoever was meant by the Paraclete, I could not, for the following simple reason, believe that Mahommed was that person: the Paraclete was promised to the disciples existing at

the time the promise was made; but Mahommed did not appear till all these were dead. The prince appeared very much struck with the force of this; and begged to know what I understood by the Paraclete. I referred him to the account of the day of Pentecost, when the very disciples to whom the promise of the Paraclete had been given, were filled with divine knowledge and power, and were, according to the very words of the promise, led into all the truth. This explanation still more astonished him. He confessed himself unable to reply, and, indeed, added that he was now convinced that Mahommed could not be the Paraclete. He really seemed very much in earnest; and at the close of the interview, pressed my hand very affectionately, saying that he rejoiced he had had an opportunity of conversing on a subject on which he had long been reflecting.

But not thus were all these great men. Some received my books without allowing me to have an interview; others, after looking at them, sent them back; and one or two had the unprincely manners of throwing them out at the tent door. I was not, however, discouraged. I gathered them up from the ground, and went away to others. I know not, however, that I shall go again to the rich. Not many wise, not many noble, are called. To the poor the gospel is preached.

The number of persons from all directions around us, that have been making inquiries, and that have been attending at our chapel, has been very great. I do not think that the gospel is a matter of indifference in the surrounding districts; on the contrary, I think the interest in it is greatly on the increase. I have, during this season, visited, along with some of the native Christians, many of the numerous villages around us; and everywhere we are known, and something of our message.

Two or three evenings ago I was greatly surprised at meeting a man with whom I had had, at different times, long conversations on Christianity. He is somewhat respectable both as it regards his mental abilities and circumstances in life, but had always shewn himself a strenuous opposer of Christianity. My first words to him were, "Well, I hope your heart is somewhat softer than it was when I last saw you, and when you affixed so many lies upon us and our doctrines." He replied, "Why should not my heart be softer? I have been thinking much of Christ, and have composed two hymns on his work and character." "Will you let me hear them?" "Yes." On this he sung the two hymns in my presence, and in the presence of several others; and they were really not only unexceptionable in point of doctrine, but interesting descriptions of the mercy of Christ, and of the fitness of his atonement for guilty man. I was much affected. I entreated him to tell me if these sentiments were the language of his heart. He replied that he would not tell. But I have seen him since an attentive listener at our chapel, and cannot help cherishing some hope.

My schools and the church continue in their usual state. All the members appear to stand firm. The poor Hindoo man who was last baptized, and who lost his all, is a great comfort to me. He evinces the true spirit of godliness. He is holy, and he is happy.

LETTER FROM MRS. CAREY,

To H. Lincoln, Esq. Treasurer of the American Baptist Board of Foreign Missions.

Calcutta, May 11, 1831.

Dear Sir,

An opportunity presenting itself of sending to America, I avail myself of it, for the purpose of acknowledging the receipt of three

hundred dollars, voted by the Baptist Board of the General Convention, in the United States, for the support of schools under the management of the Calcutta Baptist Native Female School Society, and also of one hundred and eighteen dollars and twenty-five cents, contributed in America for the same purpose: viz. sixty-two dollars from Capt. John Mills, Jr. of Newburyport, Mass. thirty dollars from Mrs. Prudence Farwell, of Cambridge, Mass. twenty one dollars from Miss Helen Tracy, Treasurer of the Bengal Christian School Society, Newburyport, to aid the Female schools in Calcutta; it being a donation from an association of ladies of different denominations, and five dollars twenty-five cents, being a balance of former account. Total, one hundred and eighteen dollars, and twenty cents. While acknowledging the receipt of these several sums in aid of the Calcutta Baptist Native Female School Society, allow me, on behalf of the Committee, to offer sincere and grateful thanks to those kind friends who have come forward so repeatedly and so liberally, to assist them in their efforts to raise the poor degraded females of India to their proper level in the scale of being. And while the Committee entreat their kind supporters not to be weary in well-doing, as far as the silver and the gold are concerned, they still more earnestly entreat their valuable aid by fervent persevering prayer; for most fully sensible are the members of the Committee, that unless the Lord bless their efforts, they must be altogether fruitless.

It will be most gratifying to all who take an interest in the work, to know that it is progressing most evidently; prejudice and opposition seem nearly overpowered, and the grand struggle now seems to be, which Society shall do most in the glorious work.

With sentiments of grateful re-
Nov. 1831.

spect, believe me to be, dear Sir,
on behalf of the Society, yours
obediently,

ANNA CAREY, Sec.

BURMAN MISSION.

DEATH OF MR. BOARDMAN.

We announced in our last Number, the decease of this estimable and laborious servant of Christ. He died indeed on the field of battle, amidst the most happy annunciations of success. Who would not, on perusing the communication of Mr. Mason, exclaim, "Let me die the death of the righteous, and let my last end be like his!" Mr. Boardman was enabled to achieve what may excite our surprise and gratitude. In the few years which he spent in the missionary service, he acquired a difficult language, so as to be able to preach to the natives, and gathered among the heathen, a church which would be respectable in point of numbers, even in Christian lands. It has been well said, that life is long, which answers life's great end. In view of what God has accomplished by the labors of our departed friend, his life may be considered to have been long; and we doubt not he has entered into the joys of his Lord. The decease of missionaries, while the fields are white for the harvest, should inspire young ministers, who possess the requisite qualifications, with a heavenly ardor to fill the ranks, and carry forward the work of the Lord, till the heathen shall be given to Christ for his inheritance, and the uttermost parts of the earth for his possession.

A memoir of Mr. Boardman may be expected when the necessary materials shall have been procured.

MR. MASON'S DESCRIPTION OF HIS ARRIVAL AMONG THE BURMANS.

Maulmein, Nov. 28, 1830.

At length arrived "far in heathen lands to dwell," I sit down in the country of my choice, and write amidst the hills, and vallies, and streams, where my thoughts have long dwelt, and among which they have often wandered.

Yesterday morning the pilot came out to us while at sea within sight of the pagoda on the rocky point of Amherst. From

him we learned that brethren Wade and Bennett were at Amherst, waiting the arrival of the Research, to see whether the new missionaries were on board. Brother Kincaid and myself immediately went ashore in the returning pilot boat, and in about two hours we were on the beach receiving the congratulations of our brethren; who informed us that only on the day previous Brother Boardman had left in the Steamer for Tavoy.

While the ship was beating round the rocks, which extend out about two miles across the mouth of the river, I seized the opportunity to look around me. Mrs. Judson's grave and little Maria's, with the "rude fence" and "Hopia tree," are within the enclosure of Captain Corbon, the chief magistrate and master attendant of the port. The town consists of a few hundred miserable huts, and offers nothing worthy of remark. There are but three Europeans in the place, a magistrate, a pilot, and the military commander of about forty Sepoys, which, though a military port, is all the soldiery at the station. The little white building seen at sea, standing on a rock which is insulated at high water, is not a pagoda, as marked on the charts, but an image house. It contains, I understand, two or three images of Gaudama; but the tide being in, I was unable to visit it.

As the next day was Sabbath, we were anxious to go up to Maulmein as soon as possible, and therefore made all haste to engage boats, and have them loaded as soon as our baggage could be got out of the vessel. We succeeded so as to get under way with the turn of the tide, about half past seven o'clock on a beautiful moonlight evening, and arrived here this morning before two. The boat which brethren Wade and Kincaid were in, had arrived a short time before the one with

brother Bennett and myself; and we found the place of landing crowded with native Christians to welcome our arrival. To be received on the beach by a crowd of converted idolaters is a reception, which does not often fall to the lot of a missionary on landing in a heathen country; but every one with the soul of a missionary will readily conceive it more gratifying to his feelings than are triumphal arches and laurel wreaths to the returning victor.

This afternoon, in a tank a short distance from the mission premises, I had the pleasure of witnessing the baptism of a former disciple of Boodh. A mixed multitude was present, of Europeans, and natives, christians and heathens; not to the exclusion even of gentlemen of the yellow cloth (the priests.) Brother Wade prayed in Burman, and we made the Burman woods echo to the tune of "old hundred," with an excellent baptismal hymn of brother Judson's. But such scenes I hope to witness often, for I am full in the belief that

"The groans of nature in this nether world,
Which heaven has heard for ages, have an end.
The time of rest, the promised sabbath, comes.
Six thousand years of sorrow have well nigh
Fulfilled their tardy and disastrous course
Over a sinful world, and what remains
Of this tempestuous state of human things,
Is merely as the working of a sea,
Before a calm that rocks itself to rest."

Dec. 28. The Burman worship days are on the eighth day of the moon, at the full, eighth of the wane, and at the change; and it being full moon to day according to Burman reckoning, I went up this afternoon to the great pagoda to see men bow down to the work of their own hands.

There were not many present when we first arrived, the priests not having returned from eating their second meal, for they are forbidden to eat after the sun has passed the meridian; but before we departed they began to come in considerable numbers. We

went up to a company of priests who were sitting on their haunches, and with clasped hands were chanting over their prayers all together in full chorus with a rapidity of enunciation that well comports with their writing, which it is well known dispenses with such things as stops and divisions between words.

Their prayers, I understand, are in pali, and very few even of those who use them understand a word of what they speak; so the Catholics are not without a precedent in reading to the people in an unknown tongue. But a man with his three little children attracted my attention in particular; he was clasping together the little hands of his youngest child, not two years of age, and teaching it to bow its head to the ground before the pagoda. One of our company asked him, "Why do you bow down to these bricks and stones?" "Ah!" he replied, "the god is inside." It appears that the pagodas are revered on account of the images and relicts of Gaudama, which are buried up within them. One of the priests on being spoken to after he had concluded his devotion, turned from us indignantly with the exclamation, "O you are foreigners!" and went to the western edge of the hill, to repeat his "vain repetition" towards the great pagoda in Rangoon, which is held peculiarly sacred on account of its containing *twelve hairs* of Gaudama.

On remarking to a young priest, "You must be very stupid," pointing to the pagoda, "to pray so long to that pile of stones"—O, he replied, with great apparent sincerity, "it is necessary to pray a great while, the sound has to go through so great a body of bricks and stones to reach the ears of our God."

Offerings of flowers and of rice were strewn in profusion around the Pagoda. Whenever an offering was made the devotee struck the bell with a deer's horn, which

is intended to awaken the attention of Gaudama to their offering.

I came away perhaps with wrong feelings; they were those of indignation rather than pity. It seemed to me impossible for man, "made but a little lower than the angels," to believe in such palpable nonsense: and it was with difficulty that I could persuade myself they were sincere; yet sincere I must conclude they are. But the sight of the father teaching his child in lisping infancy, to worship the pagoda, still swims before my eyes, and haunts my imagination while I write. Would God, that the enemy of sabbath schools had seen this, that he might blush; the wavering friend of missions, that he might be decided; and the parent that pleads that his children are too young to be taught religion, that he might weep.

FRANCIS MASON.

MR. JUDSON'S JOURNAL.

Rangoon, Feb. 5, 1831.

Since my return from Prome, I have been chiefly employed in finishing the Psalms, the book of Daniel, &c. which were begun some time ago. These, with an Epitome of History and Prophecy, are all the parts of the Old Testament, that are yet translated. I propose next to enter upon Isaiah.

During the past year, there have been baptized, twelve at Maulmein, seven at Rangoon, and twenty-eight at Tavoy in all forty-seven; five of whom are Europeans, and the rest natives; three have been finally excluded, and a few are under censure.

Since the beginning of the year, one young man, by name Moung Shway-gnong, has been baptized here, three or four Europeans at Maulmein, and four Karens at Tavoy.

The most prominent feature in the mission at present, is the surprising spirit of inquiry, that is

spreading every where, through the whole length and breadth of the land. I sometimes feel alarmed,—like a person who sees a mighty engine beginning to move, over which he knows he has no control. Our house is frequently crowded with company; but I am obliged to leave them to Mounng En, (one of the best of assistants,) in order to get time for the translation. Is this right? Happy is the missionary, who goes to a country, where the Bible is translated to his hand.

When we can obtain a sufficient supply of tracts from Maulmein, which is not half the time, we give away between two and three hundred per day, *giving to none but those who ask*. The government still preserve neutrality. We have been once accused before the Viceroy, by a deputation from two subordinate departments of government; but his Excellency rejected the accusation with indignation.

A. JUDSON.

Rev. Dr. Bolles.

EXTRACT OF A LETTER FROM
MR. JONES.

Maulmein, Mar. 2, 1831.

Dear Sir,

Those who knew brother Boardman, feel his removal severely afflictive. But they trust God will find instruments to carry on the glorious work commenced by him, till the light of truth shall shed its beams over all the darkness of this interesting but benighted portion of our race. Who will supply the vacancy thus made in the missionary circle? Who will open channels for the water of life to flow among the hundred thousands of Karens and Taliengs? They are perishing with thirst—while comparatively nothing is yet done for Burmah. I see no reason why twenty missionaries, or even five times twenty, might not find immediate and abundant employ-

ment here. I do not say they would have immediate success: but who expects to reap the same day he sows? It is nevertheless true, that no one can reasonably expect to reap unless he sows—but “he that sows bountifully, shall reap also bountifully.” May I remember this. Will not some among the young men of piety in America remember it too?

I hope the Board may be able, this year, to double our number at least.

J. T. JONES.

Dr. Bolles.

EXTRACT OF A LETTER FROM
MR. BENNETT, JAN. 1, 1831.

After presenting a catalogue of the tracts which have issued from the press at Maulmein the past year, Mr. Bennett remarks:

Of the tracts—the whole number of which is 84,000, and the aggregate number of pages, 709,800—45,222 have been distributed, except the few which may now be in the hands of the brethren. There has been but one time when there were so many as 3000 on hand, ready for delivery, ere they were sent or called for. These tracts have been distributed in Rangoon, Prome, Ava, Tavoy, Mergui, Siam, the Shan country, and many up the rivers from this place among the Karens, and Burmans, and around Maulmein.

When the press arrived, there were on hand near 1000 copies of the Catechism, and View of the Christian Religion, with a few copies of Matthew, John, Acts, Hebrews, and Ephesians. These have been distributed in addition to the above.

It may not be amiss to state that one year since it was difficult to give away tracts at all; and often the native assistants who went out on an excursion to preach, with forty or fifty tracts, would return with a very few less

than they carried out. Now, thousands have been called for, and more desired, by individuals who came in person for them, and begged earnestly, than could be supplied. The demand is now far greater than one press can possibly supply. Two more presses could be advantageously employed, were they here. We have no reason to fear that the present demand for tracts will grow less; and we ardently hope it will increase, for who can doubt 'it is the Lord's doing?' The Burman people are a reading people more than any other in India; and shall they not be supplied with the word of God and religious tracts? It would be easy to enlarge on this delightful subject, but I forbear. Let plain simple facts speak, and may the Lord, whose work it is to convert the heathen, impress these truths on the hearts of his children, and induce them to use the means he has appointed for enlightening the dark corners of the earth.

I am, dear sir, your unworthy servant in the Lord's vineyard,

C. BENNETT.

Rev. Dr. Bolles.

LETTER FROM MR. WADE.

Maulmein, Jan. 3, 1831.

Rev. and dear Sir,

You can hardly conceive what pleasure we felt in welcoming our new missionaries to this heathen land. My labors have been lightened thereby, especially in the English department; still however, they are not able to assist in the most essential point, *i. e.* in making known the gospel to the perishing heathen. To do this, two or three years of study at the language is necessary. O may God assist them to acquire a speedy knowledge of Burman; for the demand for laborers in these extensive fields seems to be increasing. It appears to me that a spirit of inquiry about the reli-

gion of Christ, has spread rapidly within a year past, and this excitement appears to be occasioned by the more general diffusion of tracts and portions of scripture, than hitherto. It does seem as if God was preparing the hearts of the people, to receive the light of truth through the Burman Empire by these means.

10th. Since the last date, people and priests, from all quarters of the provinces have been collected, to celebrate the ceremony of putting a new spire on the principal pagoda in this place, which has been slowly undergoing repairs for three years past. Immense numbers of people were collected to make their offerings, and to assist in what they esteem the pious work of erecting the spire. On this occasion, I had a good number of the native Christians stationed among the multitude, each with a bundle of tracts and portions of scripture, and every evening they returned empty handed. Thus the idolaters have carried these messengers of salvation into a great many towns and villages, where the gospel has never before been heard of. The ceremonies continued four days. On the third day, many of the idolaters became enraged to see the eagerness of the people in taking tracts, and in listening to the news of Christ crucified; they cast stones at the disciples, and actually pulled down the *zayat* where a number of them were sitting. They used violence in other respects; but the disciples seemed to rejoice in this, and went again boldly the next day.

The number of persons baptized at this station during the year past is eight; four Europeans and four natives. Besides those who have been already mentioned in former letters as under discipline, the members are all stedfast, and some of them who at one time seemed rather low in religion, have renewed their strength, and appear more hopeful than ever. One European, whose case has

been very hopeful for many months past, was yesterday examined by the church, and being cordially received, was baptized by Mr. Kincaid, and there appears to be some good signs of more than common religious excitement in the European congregation.

Jan. 22. Since the above date, two more Europeans have received the ordinance of baptism. Mrs. Wade has been in very poor health ever since the commencement of the cold season; scarcely a day passes, but she has a fever. She was in the same way all last cold season, though the fever was not quite so severe. The Doctor has strongly advised her leaving the place for a change; but no suitable opportunity has yet offered for her doing so.

Begging an interest in your prayers and those of all our Christian friends, I remain most respectfully yours, J. WADE.

Rev. Dr. Bolles.

EXTRACTS FROM MRS. WADE'S
LETTER TO MRS. WAYLAND, OF
PROVIDENCE.

Amherst, Feb. 23, 1831.

Dear Mrs. Wayland,

Yesterday I received your kind and very acceptable letter; but this returning salutation comes from a heart oppressed with bitter grief and sorrow. And you too will mingle your sorrows and your tears with ours, when I tell you that our beloved brother Boardman is no more! We weep not for him, for he is now free from all sin, and sweetly rests from all his toil and sufferings in the bosom of that dear Saviour whose love he so much delighted to proclaim, even until death. But we weep for his dear bereaved companion, and for the poor Burmans and Karens to whom his short life had been so rich a

blessing. Alas! we poor short-sighted mortals thought he could not be spared so soon. But 'God's ways are not as our ways, nor his thoughts as our thoughts.' 'How mysterious are his ways, and his judgments past finding out.' Brother and sister Jones arrived at Maulmein six days since, but I have not yet seen them, as we are residing at this place a short time, for the benefit of the sea air, my health having suffered from a slow fever for the last two or three months. I am, however, quite free from fever now, and able to receive visits from our old Burman friends here, and hope my stay may not be entirely in vain.

I hear a 'still small voice' within, saying, Set your affections on things above—Be not conformed to this world—Lay up your treasures in heaven—Pray without ceasing—Where your treasure is, there will your hearts be also—Love thy neighbor as thyself, and the Lord thy God with all thy heart, and deny thyself, and take up thy cross daily and follow me. With regard to my usefulness, it is true that converts are multiplied, that a glorious work is begun in this dark part of the world.

I am sure you will feel compassion for me, and earnestly pray that strength may be given equal to my day, and that the grace of God may be sufficient for me.

Since writing the above, we have received a few lines from pastor Ing, our native brother at Tavoy, who says that brother and sister Boardman, together with the assistants, and brother Mason, had been on an excursion among the Karens, where the Holy Spirit seems to have been poured out in a manner unheard of before in

heathen lands; that brother Mason had baptized *thirty-four* Karens, when our dear departed brother became worse, and they all set out to return, but when within a day's journey of home, his happy spirit took its upward flight. Thus you see, my dear sister, that God in judgment has remembered mercy. *Sixty-nine* Karens have been added to the little church at Tavoy, and almost all the number within these last two or three months. Our dear brother was indeed permitted not only to ascend the 'mount' and behold the 'fair land of promise,' but to acquire also a glorious victory 'this side Jordan.' Mr. Wade thinks that brother and sister Jones, together with sister Mason, will remove to Tavoy soon. But alas! they cannot speak one word to those who are inquiring what they must do to be saved. Who then shall reap that field 'all white for harvest?' Ko Ing and Ko Thah-bu are both good, pious, devoted brethren; but they are still, in many respects, children themselves, and need some one to lead them, and teach them 'the way of God more perfectly.' Mr. Kincaid now takes the pastoral charge of the little English church. The Rangoon station is becoming more and more interesting, and brother Judson is now, in every letter, begging hard to be furnished with 20,000 tracts, &c. for the great yearly festival, just at hand, and says that he must have 1000 every succeeding month. There is also a much greater call for the scriptures and tracts here, and at Tavoy, of late, than was ever before known. Thus brother Bennett is growing pale and thin, from hard labor at the press, without being able to satisfy the demands, and Mr.

Wade, besides correcting proof sheets, and the care of the native church, &c. is making short excursions into the country villages. He has lately been visiting some Karen villages not far distant, where one of the assistants had been laboring, and found a very interesting spirit of inquiry had been excited; and among about a dozen, who expressed a wish to 'come out from the world,' four were considered worthy of the holy ordinance, and were accordingly baptized. Others, also, it is hoped, have been born again. Sister Bennett has made such proficiency in the language, that we ventured to recommence the female boarding school the first of January, and have now ten fine little girls under our care. Sister Bennett is able, with the assistance of a good native sister, to manage the school alone.

Our prospect for boarding schools is extremely interesting; but we want school teachers, both male and female. How can a minister of the gospel leave off preaching to teach schools? And no one, without coming to see, can realize how much a missionary's wife finds to do in almost every department of missionary exertions.

I should delight to devote all my time to schools, and always help what I can; but it is now a long time, that I have had more than I could do in conversing with inquirers, instructing the converts, &c. For a long time past, I have often been obliged to receive my Burman visitors lying on my couch, and attend the native female weekly prayer meeting in the same way; but now, with returning health, I trust I can say with more sincerity and confidence than ever before, 'this life which

thou hast made thy care, Lord, I devote to thee.' When you shall see the letters and journals of the brethren, you will, I am sure, think I speak moderately, if I say that we need ten more missionaries here now. And why should we not have a reinforcement of twenty, as well as our dear brethren of the Sandwich Islands? Is there not one pious young man in the University over which Dr. Wayland presides, who is willing to 'come over and help us?' And is there not in Providence a little band of true followers of him who, for our sakes, became so poor that he had not where to lay his head, that is willing to come forward and deny themselves so far as to support one missionary in Burmah?* But I forget myself when pleading the cause of these poor pagans, and say *too much*, I fear, for a woman. But who, hearing what we hear, and seeing what we see, could speak coolly upon the subject? Your idea of supporting one of the native assistants has often struck me as one of the most interesting objects of christian benevolence. There are besides the two pastors five or six others, either of whom I could most affectionately recommend as worthy of your patronage and your prayers. There is also an excellent Taling sister, who has lately, by a vote of the brethren, been added to the number of native assistants. Some account of her piety and devotedness to the cause of Him who has redeemed her from the grossest idolatry with his own blood, would, I know, be deeply interesting to you; but a pain in my

* It gives us pleasure to state that the ladies in Providence have, for some time, furnished one hundred dollars annually for the support of a native preacher in Burmah. *Ed.*

side admonishes me to lay aside my pen. She can, in her present situation, live on thirty dollars a year, and she wants nothing more. Sister Bennett and myself are now trying to deny ourselves so far as to support her until some other way shall be presented, without drawing on the mission fund.

And now, my dear sister, permit me to plead my great need as my only claim and apology, for requesting that you will every day, when you go into your closet, pray that I may become truly humble before God, that my affections may be weaned from every thing below him, that I may be enabled to devote all I have and am to the cause of that Saviour who I am sure I do desire to love, and taking up my cross learn to deny myself daily and follow his divine footsteps. With much sincere affection, I am, my dear sister, your unworthy friend,

D. B. L. WADE.

INDIAN MISSIONS.

EXTRACTS FROM MR. M'COY'S LETTER TO THE TREASURER.

Union Mission, 25 miles from Fort Gibson, Aug. 25, 1831.

My Dear Sir,

A few days ago I had the pleasure of reading yours of May 20th. It arrived in my absence on a tour in the wilderness of thirty-three days, and it was the more acceptable on account of its being placed in my hands in the hour of deep affliction.

Our youngest child died on the twenty-first of July, in my absence. I left him sick of a fever; but my business did not allow me to remain with him to see him die. We have buried six children since we became missionaries; four of

whom died in my absence, and the three latter all died in less than fourteen months' time.

The Creeks and Cherokees manifest an increasing desire to hear religious instruction, and to have their children educated.

Mr. Lykins informs us that the prospect of usefulness is very encouraging among the Delawares, Weas, and Peorias; they are all anxious for schools and for missions.

I have an interesting correspondence with Mr. Dougherty, agent for upper Missouri, on affairs of government and of missions. Among the Otoes, Omakas, Pawnees, Kanyas, Osages, Delawares, Shawnees, Weas, Peorias, Creeks, Cherokees, and Choctaws, are favorable openings for extensive missionary operations. The way is thrown *wide* open. It seems to me that if you could only be in this Indian territory to see, and hear, and learn the state of things, you could hardly forbear entering upon a tour of preaching, either to the Indians, or to persuade others to come and preach to them: You would no doubt add to your continued fervent prayers to God for help, your most pressing appeal to Christians, and would cause your voice to be heard from Dan to Beersheba, saying, *Who will go for us?*

I am glad to hear of the appointment of a missionary. Do send on some laborers if you can find them.

I have an opportunity of preaching sometimes, which I improve, at this mission. I preached on one Sunday to about fifty Osage men, at one of their villages, on my late tour, and spoke through my interpreter.

Respectfully and sincerely yours,
ISAAC M'COY.

Hon. H. Lincoln.

BOSTON BAPTIST AUXILIARY
SOCIETY.

On Wednesday evening, Oct. 12, this Society held its annual
Nov. 1831.

meeting at the Federal Street Baptist Meeting House. Addresses appropriate to the occasion were offered by Mr. E. Lincoln, Dr. Bolles, Dea. H. Lincoln, and the Rev. James D. Knowles. Dr. Sharp presided.

The following Report was read and accepted:

The Board of the *Boston Baptist Foreign Mission Society*, present their annual report, with feelings of gratitude to God, for His mercies during the past year. The blessings which he has bestowed on the missionary efforts of the parent Board, are cheering evidences of his approbation, and encouragements to increased activity. Every vessel that reaches our shores from the eastern continent brings tidings of the triumphs of the cross. The Burman mission enjoys unparalleled prosperity. The gospel has brought light and joy to the hearts of many of the Burmans, and on thousands of minds some impression has been made, by the direct preaching of the word, by conversation, or by tracts. Though one after another of the missionaries has sunk into the grave, yet others have taken their places; and the survivors are animated, rather than discouraged—while they feel, (to use the words of one of them) that “the tombs of our missionaries hallow the scene of our labors.”

The efforts to teach and save the unhappy Indians of our own continent, have not been unavailing. A number have been converted and baptized during the past year at the Valley Towns; and it is hoped that the affairs of the Indians will soon be placed in such a situation as to afford increased facilities for preaching among them the unsearchable riches of Christ.

In Africa, something has been attempted, and though the death

of our missionaries has for a while impeded the benevolent designs of the parent Board, yet it has not cancelled our obligation to prosecute our endeavors for the spread of the gospel in Africa.

We need not, in this report, offer a minute statement of facts respecting the mission, to support which this Society was formed. These facts have been laid before the public in the reports of the parent Board, and in the religious publications. It is sufficient now to say, that these missions deserve our vigorous support, and our continued prayers. Though a conscientious and wise economy is practised, yet the missions cannot be sustained, and much less enlarged, without liberal contributions from the friends of the Saviour.

This Society ought to be among the most zealous auxiliaries of the parent Board. No where can that Board look for support with more confidence, than to the churches in Boston. Here is the seat of the Board. Its operations are conducted here. The men on whom its management chiefly rests, are among us. The missionaries of the Board are personally known to most of us. Many of them have preached in our houses of worship, have been visitors in our families, have mingled in our prayer meetings, and have sailed for their places of labor from our harbor. If, then, a strong interest should be felt any where for missions and missionaries, it should be in this city.

The Board fully believe that a strong attachment to Foreign Missions is felt by our churches, and that if urgent necessity demanded large pecuniary contributions, they would be cheerfully furnished. But the Board regret that the efforts made in this city for the support of foreign missions do not correspond with the ability and the accustomed liberality of the churches. Various causes may be assigned for this apparent

neglect. The pressure of demands for pecuniary aid to other objects is doubtless the principal reason. The Board feel, however, that it is exceedingly important that the male and female mission societies in each of the Baptist congregations should be zealously sustained. The cultivation of the missionary spirit among us is needful to the prosperity of religion in our own churches. Even if money were not urgently needed, the healthful action of the foreign mission societies in each congregation would be exceedingly beneficial, by its effect to foster love to Zion, and zeal for the salvation of men.

This Society is needed for the same purpose. It is a central point of union to the mission societies in the respective congregations. It is a convenient medium of communication with the parent society, and it facilitates the operations of the general treasury, by receiving from the male and female societies their contributions, and transmitting them, in one sum, to that treasury. It helps to diffuse in the city a missionary spirit, by its meetings, and its annual sermon. It is, moreover, in harmony with the general plan of the parent Board, to establish county societies, to which the mission societies in the respective churches in the county shall be auxiliary. This plan has been carried into effect over a considerable extent of country: and it is desirable that it be adopted throughout the Union. These county societies are found to be highly important auxiliaries to the parent Board, and without their agency and superintendence the mission societies in the churches would be liable to languish. By these county auxiliaries and other large societies the delegates to the Baptist General Convention are appointed.

The Boston Baptist Foreign Mission Society must, therefore, be seen to be a necessary part of

the general plan of operations; and it is hoped that the impression which has prevailed to some extent, that it is not needed, will be removed. The Board are desirous that the society may be sustained with more vigor, and that our zeal and our contributions for the support of Foreign Missions may be greatly increased.

During the year past, God has added to our churches a large number of members. Zion has rejoiced. While we have endeavored to send the gospel to the heathen, we have ourselves been watered. Let us increase our ef-

forts and our prayers for the spread of the gospel at home and abroad, remembering that as there is one Lord, one faith, and one baptism, so there is one kingdom; and our endeavors to promote the welfare of that kingdom, at any one point, will be felt throughout its whole extent, and will advance the prosperity of the whole.

On behalf of the Board,

J. D. KNOWLES, *Sec. pro tem.*

The following account of the Treasurer was read and accepted:

Boston Baptist Foreign Mission Society in account with James Loring, Treasurer.

					Cr.
1830.					
Oct.	8.	By balance in Treasurer's hands,	-	-	\$126,44
	27.	By cash of Mr. Benjamin Sweetser, Treasurer of the Male Pri. Miss. Soc. of the church and society in Baldwin Place,	-	-	65,00
		Cash from Dea. Carlton, collected at monthly prayer meeting, May 3, at Federal-St. Baptist meeting-house,	-	-	6,61
Nov.	1.	Collection at first Baptist meeting-house, prayer meeting,	-	-	7,70
		Do. at meeting-house in Charles-St.	-	-	17,52
Dec.	5.	Do. at first Baptist meeting-house, Rev. Mr. Hague preached,	-	-	24,51
	9.	Cash of Mr. Daniel Cummings, Treasurer of the Male Pri. Soc. of Federal-St. Baptist congregation, in aid of Foreign Missions,	-	-	200,00
		One hundred dollars of this amount to be appropriated to the support of a native Burman teacher.	-	-	
1831.					
Jan.	3.	Collection at first Baptist meeting-house, prayer meeting,	-	-	7,10
		Do. at meeting-house in Charles-St. do.	-	-	21,70
	27.	Cash from Mrs. Elizabeth Smith, Treasurer of Pri. Soc. of first Baptist church and soc. for the Foreign Mission,	-	-	22,75
Feb.	7.	Collection at Federal-St. Baptist meeting-house, prayer meeting,	-	-	26,40
		Do. at meeting-house in Baldwin Place, do.	-	-	7,70
	14.	Cash from Miss Clouston, Treasurer of the Female Burman Missionary Society of church and congregation in Charles Street, for Burman Mission,	-	-	50,00
March	3.	Cash from Mrs. Heman Lincoln, Treasurer of the Pri. Female Baptist Soc. of the Federal-St. Baptist church and society, for Female schools in Burmah,	-	-	68,00
	7.	Collection at first Baptist meeting-house, prayer meeting,	-	-	11,87
		Do. at meeting-house in Charles-St.	-	-	14,81
April	4.	Do. do. do. in Baldwin Place,	-	-	13,79
		Do. do. do. in Federal-St. meeting-house,	-	-	20,00
	9.	Cash from Juv. Miss. Soc. of Federal St. Baptist church and congregation, for educating an Indian child at the Valley Towns Miss. Station, by the hands of Mrs. Malcom,	-	-	10,00
	21.	Cash of Mrs. Margaret B. Chorley, Treasurer of the Baptist Female Pri. Miss. Soc. of the church and congregation, Baldwin Place,	-	-	47,72
May	1.	Cash of Miss Sarah Jepson, Treasurer of the Juv. Miss. Soc. of first Baptist Sabbath-school, for support of Female schools in Burmah,	-	-	8,24
	2.	Collection at first Baptist meeting-house, prayer meeting,	-	-	10,00
		Do. Federal-St. Baptist do. do.	-	-	16,15
	9.	Cash of Dea. Lathrop, Treasurer of the Pri. Soc. of Charles-St. Baptist Church and society for Foreign Missions,	-	-	99,75
June	6.	Collection at meeting-house in Baldwin Place, prayer meeting,	-	-	10,55
		Do. do. do. in Charles St. do.	-	-	16,72
July	4.	Do. do. do. do. do.	-	-	30,35
Aug.	1.	Do. do. do. in Baldwin Place, do.	-	-	13,65
Sept.	5.	Do. at first Baptist meeting-house, do.	-	-	16,41
Oct.	3.	Do. at meeting-house in Baldwin Place, do.	-	-	14,58
					1006,02

Dr.

1830.						
Dec. 8.	For cash paid Dea. Heman Lincoln, Treasurer of Baptist Board,					126,44
	For cash paid Dea. Lincoln, Treasurer, &c.					121,34
9.	Do.	do.	do.	do.	-	200,00
1831.						
Feb. 14.	Do.	do.	do.	do.	-	50,00
March 3.	Do.	do.	do.	do.	-	68,00
18.	Do.	do.	do.	do.	-	112,00
April 9.	Do.	do.	do.	do.	-	10,00
21.	Do.	do.	do.	do.	-	47,72
May 2.	Do.	do.	do.	do.	-	8,24
10.	Do.	do.	do.	do.	-	99,75
Oct. 6.	Do.	do.	do.	do.	-	162,53
						1006,02

JAMES LORING, *Treasurer.**Boston, Sept. 10, 1831.*

We have examined the treasurer's account, and found it correctly cast, and properly vouched; he having paid over all the money he has received to the treasurer of the Baptist Board of foreign missions.

ICHABOD MACOMBER, } *Auditing*
 SAMUEL BEAL, } *Committee.*

For the American Baptist Magazine.

BAPTISTS IN MAINE.

Within a few weeks we have had the happiness to visit several Associations at their annual meetings, in the great and prosperous state of Maine.

The first which we attended was the *Cumberland*, at North Yarmouth, on the last Wednesday in August. It was a very interesting session, as several of the churches connected with this body had, during the past year, experienced a happy revival. This was especially true of North Yarmouth and Portland. The recent lamented death of Mr. Leonard, late pastor of the Baptist church in Portland, was duly noticed, and his loss is very deeply felt. He was to have preached the introductory sermon; instead of which, he had entered on higher services in heaven, and this duty was, in an appropriate manner, performed by his worthy predecessor, Rev. T. B. Ripley, who is now very happily located at Bangor, and who was present as a messenger from the Penobscot Association. The preaching and devotional services during this meeting were of a deeply religious character, and were continued

for several days. Recent accounts from this ancient church announce the cheering intelligence that the special attention appears to have increased since the late meeting, and has resulted in the hopeful conversion of a number of individuals.

We next visited the *Kennebec Association*, at Cornville, about twenty miles north of Waterville. This was also converted into a protracted meeting for preaching, exhortation, prayer, and praise. After the first day, the general business of the Association was conducted in a building near the meeting house, which had been prepared for the purpose, and the meeting house devoted exclusively to religious services. It was supposed, on this occasion, that prayers were particularly requested for at least one hundred persons, and we trust there was joy in heaven over some sinners that repented and gave glory to God, whose attention was arrested during the solemn services of this holy convocation. The ministers appeared to come in the spirit and power of Elias, and to enjoy much of the fervor of true piety.

After leaving Cornville, we spent a few days in visiting several new towns that are very thinly

inhabited, some of which are blessed with an effusion of the Spirit; and on the following week attended the meeting of the Penobscot Association, at Charleston. Arrangements had been made by the pastor and church, which were cheerfully adopted by the Association, for a four days' meeting. This was also a season of much interest, and many were constrained to say, 'It is good for us to be here.' From the favorable indications that were witnessed on this interesting anniversary, in connection with the spirit of prayer that seemed to pervade the hearts of the ministers and messengers of the churches, the happiest results may be anticipated.

Our next and last visit was at the *Lincoln* Association, which held its session in Jefferson. The plans for conducting the meetings were of a character similar to those to which we have briefly adverted in the other Associations. Indispensable engagements would not allow us to remain with our friends here after the closing services of the first day, although we were 'loath to leave the place.' We however learn with great pleasure by a letter received from a valued friend, that it was a season of much religious enjoyment. He says, "On Thursday, the devotional exercises at the meeting-house commenced at nine o'clock. The house was crowded to overflowing. Friday the meeting-house was crowded at an early hour. Many requests were sent in for prayers—a number from awakened souls, begging the prayers of the churches that they might be converted. It was a weeping season.—Results for eternity we hope were effected, which will cause everlasting joy in the realms of bliss." The preaching was generally addressed to the heart and conscience, and many we believe were induced to cry, "Lord, what wilt thou have me to do?" The several important subjects of sabbath schools, the wants

and claims of Waterville College, also Domestic and Foreign missions, were presented at the various meetings, and very cordially received; contributions were taken for Domestic and Foreign missions.

We had the happiness to meet many of the devoted ministers of Christ, of whose preaching and piety it would give us pleasure to express our feelings, did time and room permit. We must however be allowed to mention two or three of those venerable men who have borne the burden and heat of the day, and who will soon go to receive their reward. Rev. S. Boardman (father of the late lamented missionary, Rev. G. D. Boardman,) presided at the Kennebec Association and preached during the session to great acceptance. He is in the seventy-fifth year of his age.

At the *Lincoln* Association, we had the pleasure to see and hear father Case, who has spent many years in missionary labors, and is now in the seventy-second year of his age. We also met Rev. B. Bisbee, who is of the same age, and who has spent many years in itinerant labors. These "servants of the most high God" contributed greatly in building up churches when the country was new, and when they were required to endure much cold, hunger, and fatigue.

It is very gratifying to witness the increase and prosperity of the churches in contrast with their former situation. Some twenty-five or thirty years since, there was only the Bowdoinham Association in this state; and now they number nine Associations, consisting of about two hundred and twenty churches, containing fourteen thousand members, with upwards of one hundred and fifty ordained ministers. Surely this little one has become more than "a thousand."

The population of Maine is rapidly increasing, and we believe it will soon become one of the most

important members of the union. The soil is in general good, many parts of it of superior quality. It has great facilities of communication by water, and must be extensively a commercial and an agricultural community.

In the course of our journey we visited for the first time, Waterville College. This is handsomely situated on the Kennebec river, surrounded by a fine country capable of sustaining a large population. The able officers of this Institution are devoted to its best interests, and are now reaping the reward of their toils in witnessing a special attention to religion.—A letter from a friend says, “An increasing solemnity prevails among all classes, especially among the students of the college.”

We were pleased to find “Zion’s Advocate,” published at Portland, in general circulation among the churches. This religious journal is exerting a beneficial influence, and we therefore hope it will be greatly increased. The numerous Baptist churches and congregations in this state have it in their power to do much in aid of the great and benevolent operations of the present day. May a spirit of diffusive Christian charity in an eminent degree pervade them all.

MASSACHUSETTS.

REVIVAL IN BROOKFIELD.

Brookfield, Mass. Oct. 15, 1831.

Dear Brother,

At your request I now lay before the readers of the Magazine an account of the revival in this place. I arrived here on the 24th of September last, and found that a work of grace was then in progress. Brother Ezra Going had preached here some two or three weeks before; and the word had been blessed to the convincing of about thirty persons chiefly youth and children, though some of grey hairs were inquiring the way to Zion with their faces thitherward.

The second Sabbath after my arrival was the communion season of the church, and on the Friday previous, seventeen persons, all young, and eight of them males, told their exercise to the church.

I had the pleasure of immersing eleven of these in the presence of a very large and attentive concourse of spectators. As conversions multiplied, we concluded it not best to defer another baptizing season till the next communion, and accordingly appointed this day for a church meeting to hear experiences preparatory to the baptizing tomorrow. Fourteen have told their exercises, though the extreme youth of several induced the church to defer their baptism to a future occasion. Brother Going, who came here to attend our protracted meeting this week, is expected to baptize nine or ten to-morrow. Our protracted meeting has been abundantly blessed. On Tuesday the weather was extremely unfavorable, and not more than twenty attended to listen to an interesting discourse from a Congregational minister, by the name of Everett. On Wednesday I found myself unsupported by any ministering brother, and the attendance in the morning very thin. I concluded to make the morning meeting, a meeting for prayer; and we enjoyed a comfortable season. Afternoon a Methodist minister appeared, by the name of Morton. I prevailed on him to preach; and we listened to an interesting and profitable discourse from the text, “The dead shall hear the voice of the Son of God, and they that hear shall live.” John v. 25. I appointed to preach in the evening; and on arriving at the house, was cheered, as by the coming of Titus—by finding that brother Going had arrived. On Thursday the meeting assumed a more interesting character, attendance was better, and in the morning Mr. Wilder, a Congregational minister, preached; and in the afternoon

and evening Mr. Going. The Lord was very evidently present blessing his word. Friday morning was spent as a season of prayer. One old man of seventy years, who had spent a whole life in sin, had at the six o'clock prayer meeting requested the prayers of the meeting; and now several we trust "effectual fervent prayers of the righteous," which avail much, were put up for his salvation. In the afternoon Mr. Pacard, Congregational minister, at Spencer, preached repentance to a large and very deeply interested audience, from the parable of the prodigal son. Before closing the meeting Mr. Going requested, first those who had found the Saviour since the commencement of the revival, then those who had, after counting the cost, seriously resolved they would immediately "Arise and go to their Father"—to arise. About thirty of each class complied with the invitation, though I noticed others of both classes who kept their seats, and knew of others who were not present. The revival at this moment presents as interesting and encouraging an aspect as at any former period. Indeed it seems to be deepening and widening. My whole time is devoted to visiting from house to house, and scarcely a house do I enter but some are rejoicing in the Saviour; others

more or less deeply impressed. I preach every evening in the week at different stations, three or four miles from the meeting-house; and find attentive, mourning, inquiring and rejoicing audiences.

17. Yesterday Mr. Going baptized nine persons, five of them young men, from twelve to twenty-two years of age. This makes twenty-four baptized here since the commencement of the revival, eleven of whom are young men. Of this number I believe the Lord is impressing several with the duty of preparing themselves for the work of the ministry. We feel that we have every encouragement to redouble our prayers and exertions.

There has lately been a protracted meeting held in Spencer, in the Congregational church, attended with happy results; probably one hundred on the last day, rose for prayers; and a goodly number are rejoicing in the Saviour. Our meeting was undertaken in connection with one in the Congregational church in the south parish (Brookfield;) the result of the meeting there has been favorable; about thirty, five of them old men of seventy years, among the number. Excuse my haste. Pray for us. In christian affection, I subscribe myself, your brother in Jesus,

D. W. ELMORE.

Account of Moneys received by the Treasurer of the General Convention of the Baptist Denomination in the United States for Foreign Missions, from Sept. 22, to Oct. 22, 1831.

Cash from Mrs. Elizabeth Coggeshall of New Bedford, towards the support of a female child in Burmah, named Elizabeth Coggeshall,	-	-	-	-	15,00
Mr. Jonathan Whitney of Conway, for Burman Bible,	-	-	-	-	5,
Bap Fem. Miss. Soc. Newark, N. J. per Mrs. Sally Vanderpool, Treas.	-	-	-	-	50,
Cumberland Assoc. Me. being a contribution taken in North Yarmouth, at the annual meeting, per W. R. Stockbridge, Esq.	-	-	-	-	25,67
Penobscot Assoc. being a contribution taken at the annual meeting at Charleston, Me.	-	-	-	-	30,10
A few friends, contributed at the house of Mr. Levi Judkins, at Cornville, Me. after exhibiting the book forwarded by Mr. Boardman, from the Karens,	-	-	-	-	1,10
A sister in Corinth, Me. for publishing the Bible in Burmah, per Dea. Hunting,	-	-	-	-	5,
William Arnold, of Dover, Me.	-	-	-	-	25
Eli Towne, of do.	-	-	-	-	25
Mrs. Judge Kinsley, Hampden, Me.	-	-	-	-	2,
Bap. ch. Bangor, Me. contributed at the monthly concert for prayer, per Dea. Clark,	-	-	-	-	13,
Dea. Benj. Buxton, aged 82 years, Thomaston Me. for his friend Rev. Mr. Boardman,	-	-	-	-	5,
A child of Elder Nathaniel Robinson, Dover, Me. named Nathaniel Stillman,	-	-	-	-	5,06
					<hr/> 82,43

The above sum was collected by the Treasurer, while on a recent visit to the state of Maine; in addition to which a contribution was made at the meeting of the Lincoln Association, in Jefferson, amounting to 17,35, and also at the meeting of the Kennebec Association, in Cornville, the amounts of which were paid to the treasurers of the auxiliaries connected with these Associations.

From Levi Farwell, Esq. Treas. Boston Bap. Assoc. contributed as follows :

Medfield Fem. Pri. Miss. Soc.	-	-	-	-	-	12,60
Miss Ann Dexter, Newton,	-	-	-	-	-	2,
Monthly concert, Watertown,	-	-	-	-	-	14,92
						<hr/> 29,52
Friend in Haverhill, per Rev. Dr. Bolles,	-	-	-	-	-	25,
Friend to Bur. Miss. after attending the prayer meeting held at Rev. Mr. Jacobs' church, Cambridge, previous to the sailing of Mr. and Mrs. Cutter for Burmah. Per C. Everett, Esq.	-	-	-	-	-	5,
Friend at Newton, for Bur. Miss. Per L. Farwell, Esq.	-	-	-	-	-	5,
A little girl in the Sab. sch. in Portsmouth, N. H. per Mr. T. Simons,	-	-	-	-	-	35
Juv. Sewing Soc. Worcester, Mass. for Bur. Miss. by Miss Eunice Howe, Treas. Per Mr. Thomas Simons,	-	-	-	-	-	2,59
The late widow Peniah Baxter, of Pomfret, Con. for Bur. Miss.	-	-	-	-	-	200,
This sum was forwarded by Rev. Messrs. Gurdon Robbins, James Elliot, and John Paine, it having been placed in their hands by the above named Mrs. Baxter, by her will, to be disposed of according to their judgment, for benevolent purposes.						
Fem. Bap. Bur. Miss. Soc. in Sharon, for translating the scriptures, or otherwise, as the Board may think best, per Mrs. Parmelia Sumner, Treas.	-	-	-	-	-	8,25
A female friend of this city for Bur. tracts, per Rev. Dr. Bolles,	-	-	-	-	-	1,00
Members of the second Baptist church in Charlestown, being the amount of one year's subscription for the purpose of educating a female child in Burmah, to take the name of Nancy Holden—The same amount to be continued yearly, for four years. Per Mr. D. Fosdick,	-	-	-	-	-	25,
Dea. J. Loring, Treas. Boston Bap. For. Miss. Soc. collected at the monthly concert for prayer in Boston, for the education of Burman females,	-	-	-	-	-	162,53
A little boy, for Bur. Miss. by his father,	-	-	-	-	-	25
Brookline (Mass.) church, for purchasing Infant school apparatus, for the mission schools at Tavoy and Maulmein, per Rev. Mr. Warne,	-	-	-	-	-	20,
Female friend in West Scituate, Mass. for Bur. Miss. per E. Lincoln,	-	-	-	-	-	3,
Female friend in Cambridge, for pub. Bib. in Bur. per O. T. Cutter,	-	-	-	-	-	1,
Dr. Thomas Huntington, Brooklyn, Con. per W. Nichols,	-	-	-	-	-	37
Society connected with the 1st Bap. Ch. Boston. for the support of a Burman child named Sarah Wayland, per Miss Lydia C. Jepson, Sec. and Treas.	-	-	-	-	-	20,
Female friend, being the first payment towards educating a female Burman child at Maulmein, under the care of Mrs. Wade, per Rev. J. D. Knowles,	-	-	-	-	-	30,
Juv. Miss. Soc. connected with the Male Department of the Federal-st. Bap. Sun. Sch. Boston, being the first payment towards educating a Burman boy at Tavoy, to be named William Manning, per Master John L. Lincoln, Cor. Sec.	-	-	-	-	-	20,
Friend to Bur. Bible, per Rev. Dr. Bolles,	-	-	-	-	-	3,
Young Men's Tract Soc. Cambridge, per Calvin E. Morse, Treas.	-	-	-	-	-	10,
Female Tract Soc. West Cambridge, for printing tracts in Burmah, by Mrs. Nelson, Treas. Per O. T. Cutter,	-	-	-	-	-	8,
Middlesex and Norfolk Bap. Miss. Soc. per Dea. James Fosdick, Treas. for the following purposes:						
Foreign Mission,	-	-	-	-	-	113,66
Educating a Burman child, to be named Maria T. Jackson,	-	-	-	-	-	25,
Mrs. Wade's school,	-	-	-	-	-	4,
Indian Missions,	-	-	-	-	-	7,34
						<hr/> 150,
H. P. L. for the support of a Burman child, named Eliza Lincoln,	-	-	-	-	-	25,
Dr. Thomas Huntington, Brooklyn, Con. for Bur. Miss. per W. Nichols,	-	-	-	-	-	20,
Mr. Otis Converse, Treas. of Worcester Co. Bap. Char. Soc. per Mr. Andrus March, for the following purposes:						
General missionary purposes,	-	-	-	-	-	137,74
Burman Mission,	-	-	-	-	-	9,50
Books to be sent to the Valley of the Mississippi,	-	-	-	-	-	2,76
						<hr/> 150,
A lady in Foxborough, Mass. per Mr. Gear,	-	-	-	-	-	1,
Miss Hepzibah N. Bennett, of Middleborough, Mass. being deficiency in amount forwarded Sept. 1st, for naming a Burman child Mary Hubbard,	-	-	-	-	-	1,
A few young females of Oliver-St. N. Y. for Bur. tracts, per Rev. S. H. Cone,	-	-	-	-	-	20,
Woburn church and congregation, contributed, at the monthly concert for prayer, for publishing the scriptures in Burmah, per Mr. Moses Pearsons, Treas. by Mr. John Tidd,	-	-	-	-	-	40,
Friend to Missions, to be appropriated for the benefit of For. miss. Forwarded by Rev. I. M. Allen, Agent of Bap. Gen. Tract Soc. Philadelphia,	-	-	-	-	-	20,
A young man, a member of Rev. Mr. Knowles's church, for the Bur. Miss. per T. Simons,	-	-	-	-	-	1,
Rev. Henry J. Hall, Cornwall, Vt. towards the support and education of a child at Tavoy, to be named by the missionaries, per Mr. Walker,	-	-	-	-	-	20,
Infants' Bur. Bib. Soc. connected with the 1st Bap. Sab. Sch. Boston, per H. J. Howland,	-	-	-	-	-	1,
Friend to Burmah, per Mrs. O'Brien,	-	-	-	-	-	5,
Mrs. Mary Arnold, of Cumberland, a member of the church in Medfield, Mass. to be appropriated for the printing of the Burman Bible. Per Rev. Moses Curtis, by E. Lincoln,	-	-	-	-	-	25,
Mr. Sprague, of Templeton, per Rev. Mr. Glover,	-	-	-	-	-	2,
Rev. Daniel Hascall, Treas. Madison Bap. For. Miss. Soc. Aux. &c.	-	-	-	-	-	100,00

H. LINCOLN, Treas.

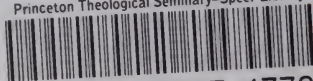
☞ The last item in our account last month, from the Oliver-St. Foreign Mission Society, N. Y. we ought to have stated, was given by this liberal church, for a printing press in Burmah. Let other churches follow their generous example, in such distinct objects of charity, and acts of benevolence.

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